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Farewell to the Old Bible House

JULY 22, 1936, marked the completion of three days of moving from the old red-brick Bible House at Astor Place, to the new Bible House at Park Avenue and Fifty-seventh Street. The headquarters' offices, the library, the salesroom, the exhibit materiel, and the general staff, after eighty-three years, have, like their predecessors in 1853, moved "up-town." This could not happen without the stirring of deep emotions; for the old Bible House at Astor Place has identified itself with the lives of hundreds of people whose hearts beat in rhythm with the majestic purpose for which its walls were erected. Elsewhere in this issue we reproduce a sketch of the building with an appraisal made at the time of its erection. Let us here review briefly its colorful history.

First of all, we must be reminded that the Astor Place Bible House was by no means the first Bible House. From its inception in 1816 until 1831, the Society was almost continually providing itself with larger quarters. In the six years between 1823 and 1829 the first Bible House on Nassau Street was repeatedly enlarged, and finally, in 1829, an entirely new plot of ground across the street from the older establishment was purchased and a new building, equipped with the first steam presses of the Society, was erected. Only sixteen years passed before a committee was appointed to buy and build elsewhere. When difficulties connected with the title to a piece of property on Chambers Street prevented a purchase, two stories were added to the Nassau Street building for relief, and another committee appointed to find a suitable site for more adequate equipment.

To move to Eighth Street in 1850 was to move far uptown, and to build on a whole city block a fireproof office building was front page

news in the New York of 1852. The Bible House at Astor Place is today the oldest office building occupying a whole block in New York City. The State Legislature, in 1852, passed a special enabling act authorizing the purchase of the block by the Society.

From its first meeting on February 2, 1852, to its final meeting, February 1, 1854, the Society's building committee met seventy-four times. The cornerstone was laid January 29, 1852. Following the plan of their predecessors who had erected the Nassau Street building a generation before, the Board determined to

finance this large undertaking with no appeal to any of its friends save those resident in New York City. The entire cost of the new Bible House and its plot of ground was \$303,000—which was paid for partly by the advantageous sale of the building on Nassau Street, partly by generous gifts of local citizens, and the balance carried as a mortgage that was paid off in eleven years out of income from the building.

There were twenty daily papers in New York in 1853, when the Society took occupancy of its new quarters.

These papers had a combined circulation of about 200,000, and no one of them could have had a printing plant comparable to that which was installed in the new Bible House.

For the eighty-three years of occupancy the output of Scriptures from the old red-brick Bible House was enormous. In the seven decades ending in 1922, when manufacturing at the Bible House was discontinued, there was printed and bound in the plant and sent out through its doors 76,082,448 volumes of Scripture. These seventy-six millions of Scriptures were printed in sixty-nine languages and in five embossed systems for the blind. When one adds to this total the volumes purchased or im-



THE DOOR OF A HUNDRED MILLION BIBLES

ported and then passed through the Bible House throughout the whole eighty-three years of its use, the grand total to December 31, 1935, becomes 134,179,512. This means that bound volumes of Scriptures, either Bibles, Testaments, or Portions, have been issued from the Bible House at a rate of about three every minute, night and day, since the old Bible House was opened. And this figure, impressive as it is, does not include approximately another 100,000,000 volumes issued abroad by the Society during its lifetime.

From the beginning, a certain amount of the space in the Bible House had been designed for renting to others. The records of the Society's renting office reveal many notable tenants. Horace Greeley had his private office in the building from 1863 to 1872. A United States post office and a United States revenue office are both listed among the tenants. Many religious, missionary, and charitable organizations have been housed within its walls. Among them are the American Board of Commissioners for Foreign Missions, the American Home Missionary Society, the American Church Missionary Society, the Board of Missions of the Methodist Episcopal Church, and the Reformed Episcopal Church. Interdenominational bodies are also in this list, including the Woman's Christian Temperance Union, the Young Men's Christian Association, and the American Sunday-school Missionary Union. The *Christian Herald* had its office for many years in the Bible House. The New York Sabbath Committee were tenants for seventy years. Most significant, however, is the fact that for over a decade the American Bible Revision Committee under the direction of Dr. Philip Schaff did its monumental work in the building. Many other translations and revisions were also made within its walls, notably the Arabic, the Modern Syriac, and the Version Moderna in Spanish. Numerous missionaries have labored in the library of the Bible House in translations they were making for their own people. There are among the books moved to the beautiful library of the new Bible House Scriptures printed in 657 different languages and dialects.

In the vaults of the old Bible House, where they will remain for the present, are plates

valued at over one million dollars. These plates are for the printing of not only various sizes and styles of Scriptures in English, but Scriptures also in forty-eight other languages.

* * *

Millions of books all checked and accounted for,—but who can measure the output of the old Bible House in that traffic that eludes the accountant's skill? A traffic in the light of life that never fails, in souls reborn, in forces of righteousness released, in nations and tribes ushered into the presence of their Saviour. Our fathers who dared to move "uptown" to Astor Place and build so handsomely and commodiously were led of God. Only above shall the measure of their faith be revealed. Here

we gladly record by our own feeble yardsticks of earthly reckoning that the old red brick Bible House has been devoted with rare singleness of purpose to the one high aim of carrying the name of Jesus the Saviour to the ends of the earth.

* * *

The staff prayer meeting on Friday, June 26, was the last to be held in the old Bible House. Secretary North led the meeting, reading from Kings 22 and 23 the story of the finding of the Book of the Law in the temple, and speaking most appropriately on the theme "The House and The Book." He read from the minutes of the committee which eighty-five years ago, were charged with the responsibility

of erecting the Bible House, and recalled many instances of the providential way in which this great building was planned, erected, and paid for without even temporarily using a dollar of the Society's money given for the translation, distribution, and sale of the Scriptures.

* * *

The July meeting of the Board of Managers closed with a period of reminiscences on the part of those present, some of whom have served for more than thirty years. Although there were natural regrets expressed at leaving a building that had so endeared itself to the faithful men, their testimonies concurred in the conviction that tremendous progress had been made in the decades that marked the use of the old Bible House, and that the Bible cause was never more eagerly supported than it is today. The sentiment was more than once expressed



THE NEW BIBLE HOUSE

that the unforeseen advances made during the eighty-three years at Astor Place might easily be matched by the faithful work to be done through the years at the new Bible House.

* * *

Among the tenants left behind at the old Bible House is Jassa Salganik, the artist, whose studio has been for fifteen years on the sixth floor, and who has painted for the Board room

the portraits of seven Presidents of the Society and that of the late General Secretary William Ingraham Haven. Out of gratitude for all that the Society had done for him, Mr. Salganik offered to the Board at the July meeting to renovate all the pictures which have hung on the walls of the Board room prior to their removal to the new Bible House. Some of these pictures are more than a century old.



Changing a Life in the Andes

By Secretary John Ritchie, Secretary, Upper Andes Agency

WHEN Colporteur Felipe Vasquez was selling the Scriptures on the large plantations of the Lima Valley in Peru, he met a man with a sorry past and a dreadful purpose, whose life and course were changed by the book he bought.

Vicente Alor was a cattle dealer in the village of Huachinga, inland from Huaral. In these prosperous times of a few years ago he made plenty of money, which he spent on drinking, until he became a terror to the community. When under the influence of liquor he would arm himself with revolvers and a knife, adding at times sticks of dynamite. With these he would ride wildly all over the community, shooting, and exploding the dynamite. Sometimes he would climb into the church belfry and ring the bell. When a crowd gathered, he would shoot and explode dynamite cartridges over their heads. As he was one of the principal citizens of the community, and the local authorities were mostly his appointees, they were all naturally disinclined to interfere with his carousals.

Alor's wife, the mother of five children, suffered most from his debauches. Eventually, abandoning the children, she left for a distant part of the country with another man. At this time she went from bad to worse. Business conditions growing bad, he was reduced to poverty. Though the real cause of his troubles was perfectly plain to everyone else, he himself attributed them all to his unfaithful wife, and became obsessed with a passion for revenge. Leaving the children to their fate, he set out, armed with revolver and ammunition, to find and kill her and her consort.

For almost three years he roved the country, searching the sierra and the forests, taking work as a laborer where he could get it, but never driven on by his obsession. Having failed to find his wife in any of the places to which he thought she might have fled, he concluded that she had returned to their village, drawn by her love of the children and by family ties. He would return, find her, wreak vengeance, and be at peace. He was working his last week to complete the earning of the necessary sum which would enable him to return to the village, when he met the Bible seller.

This Bibleman had himself been a wild man of liquor. He, too, had used revolvers and dynamite, and now as he spoke of the way of love and forgiveness, and of the power of God which had changed him and all his life, Alor came under the spell. He followed the colporteur round and drank in the story as it was repeated. Out of the funds saved to help him accomplish his criminal purpose he took enough to buy a Bible. He read it. He did not go back to his village that week, nor for some time, and when later he did go, he was a changed man. He lives there now among his own people, a man of peace and order, an open book from which the local people who know his story may read the wonders of the transforming power of the gospel of Christ. They are not left, however, to read it for themselves in his life; for he goes about telling to all who will hear, the amazing good news of salvation. Nor was he content with this. He has had the colporteur also visit his village; and it is said of that village that its life has been revolutionized by all these things.



MARSHALL FENG YU-HSIANG WITH DOCTOR LACY

RECENT visitors to Nanking report two deep impressions: first, the marvelous construction of magnificent government buildings, beautiful parks, well-laid streets and business blocks; second, the vigorous preparations for warfare and defense. These things did not escape my attention recently when I spent a day at the capital. But the Bible and the Bible Society work were constantly in the foreground of our thought and activity whether we were in official, commercial or private circles.

The night express train from Shanghai stopped at the Peace Gate Station, where a public bus was waiting for passengers. In fifteen minutes we alighted at the Drum Tower Park, and a few moments later were eating breakfast in a delightful faculty home on the Nanking University campus. What a contrast to that lonely morning twenty years ago, when as a new missionary entering language school it took a ricksha nearly an hour to bring me from the station to my residence—and the cost was five times as much!

At noon the soft tones of an old bronze temple bell called us to worship in the lovely Twinem Memorial Chapel, hid away behind the stately ash trees on the campus. Here gathered a little company of students and professors to read the Bible and meditate and pray. It was that quiet moment that gives spiritual strength for the duties that surge through the day.

Early in the afternoon a car called to take us to the home of General Chang Chih-kiang, an old friend of Bible Society work. He had recently returned from a tour of the United

A Day in China's Capital

By the Reverend Carleton Lacy, D.D.,
Secretary, China Agency

As we go to press, anything may happen any day in China. But, whatever happens, the Word of God will stand firm. Incidents like that related in this article are like beams of light piercing the gloom of gathering war clouds.

States and of Europe, and was unstinted in his expressions of gratitude for the hospitality extended to him there. When he landed in San Francisco, he had been cordially welcomed by the American Bible Society; and before he left New York, he had been banqueted by the Society there. He deeply appreciated these honors and courtesies. In the few weeks since his return to China he has made special trips from Nanking to Soochow and to Shanghai to address Bible Society rallies that have been fruitful, not only in support for the work, but also in the definite commitment of young life to Jesus Christ.

General Chang took the Bible Society secretaries to call on Marshall Feng Yu-hsiang. Eleven years ago it had been my privilege to call on him in Peiping and to make arrangements for the distribution of pocket Testaments among his troops, who were then in barracks at Tungchow and Nanyuan—names which have appeared in recent news dispatches concerning the quartering of additional Japanese troops in North China. Now we were thanking him for that opening, and bringing to his attention the way in which his lieutenant General Chang, had continued throughout the decade to exert himself to carry on that work; also how in more recent years the Generalissimo and Madame Chiang Kai-shek had opened to us the military hospitals, so that unnumbered soldiers have had the blessing of the New Testament as a personal possession, through which very many have come to know Jesus Christ.

Before we parted, I ventured to put a question to this strangely quiet yet vigorously outspoken man. "At this time of national crisis I asked, 'what can we foreigners who have come to China do that will be most helpful?'"

The big, quiet man almost leaped from his chair and, without a moment of hesitation burst out vehemently, "Give us more of Horatio Pitkin and Dr. Logan and Luella Miner, who counted not their lives dear and always put their religion above self or patriotism. We can never have too many foreigners of the

spirit and devotion." For a few minutes he spoke very freely of different kinds of missionaries. Reference was made to his recent address before the Nanking Methodist Fellowship, in which he reminded his hearers that they belonged to a Protestant church, and that Christianity must never lose the Protestant note. One was reminded of the remarks made by Madame Chiang Kai-shek some years ago at a wedding anniversary banquet when she acknowledged the presentation of Bibles to herself and her distinguished husband. "My father," she said, "established a printing press in Shanghai to publish the revolutionary writings of Dr. Sun Yat-sen, and for several years his presses were kept busy printing for the Bible Society the gospel, which is the most revolutionary book ever written."

* * *

From Marshall Feng's residence we drove to the Ministry of Foreign Affairs where we were received by the Minister and his wife, General and Madame Chang Chun, and his secretary and interpreter Mr. Tun. Madame Chang has the reputation of being a very zealous Christian. One who has known her since she was a schoolgirl said to me the other day, "She is one of the two most earnest Christians I have ever known—the other was the Bible woman who worked with me for twenty years until her death." The Minister's wife was educated in the Eliza Yates School at Shanghai under the Southern Baptist Board. General Chang has not been a professing Christian; but he had indicated his willingness to receive formally a gift Bible, and had said to his wife at this request from the Bible Society for permission to make such a presentation seemed to be a direct answer to prayers which he knew had been made in his behalf.

In making the presentation, the spokesman said, "Last evening's paper carried the story of a little American girl who has sent five cents to China as her contribution to the fund being raised by Kiangsu school children to present General Chiang Kai-shek with a sword." The Minister smiled and said he had seen the story. ("We feel that we are making a more significant gift. Some months ago an American woman from her savings sent fifty cents with which to present the Bible to Minister Chang and some others who hold high government office. At this critical moment in the affairs of China and in her international relations we believe that those burdened with heavy responsibilities of government will find this Bible even more value than a golden sword. Therefore, Your Excellency, on behalf of this friend whom you have never seen and on behalf of the

American Bible Society, I take great pleasure in presenting you with this Bible, which I trust you will find of daily help and inspiration."

The Minister responded most graciously, and then stood with his guests in the official reception room while President Handel Lee of the Nanking Theological Seminary led in prayer. Later, in writing his thanks, Minister Chang said, "I am sure this Holy Book will afford me a source of inspiration at a time when I need it most urgently." A few days later, in Shanghai, at a reception given by the mayor in his honor at which he greeted nearly a thousand guests, Minister Chang once more expressed his gratitude for this particular gift at this time. Every Christian friend of China realizes that those who are now charged with the administration of foreign affairs need more than human resources for the discharge of their responsibilities.

We had dinner that evening in the home of General Chang Chih-kiang. Among his guests were the Minister of Education of Hunan Province, Mr. King Chu, who for a time served as president of Cheloo University, a well-known Christian educator; Mr. Chia Liang-chao, vice principal of the famous orphanages and training schools so long maintained by His Excellency Hsiung Shih-ling near Peiping; Mr. Ray Hall, for many years Y. M. C. A. secretary in Nanking and recently appointed in charge of the several associations in Shantung Province; the Reverend Lin Tien-ho, the field Secretary of the American Bible Society; and several others. As is his custom, the host spoke very directly of his religious experience, of the events of the day, and of his desire to have the Bible and the Bible Society work made conspicuously successful in the Christian program. He has recently been reelected as a member of the executive committee of the East China Bible Society, one of several groups of ardent Christian laymen who are laying the foundation firmly and carefully for the Chinese Bible Society, the constitution for which is now being drafted.

That night's train carried me back to Shanghai—to the office with its accounts, its printing contracts, its questions of translating, its colporteurs' reports, its orders for Scriptures, and all the other details of a Bible Society Agency. But the day in Nanking had been a cheering reminder of how much more there is to the work of distributing Scriptures; of how lives are being touched and enthusiasms are being directed, and of how enterprises are being sanctified—a realization of how Christ and his message are being made known in the capital and throughout the vast land of China.

Clipped from
the "Illustrated
News," New York,
Jan. 8, 1853 which
was about four
months before
the Society
moved into the
Bible House



THE AMERICAN BIBLE SOCIETY'S NEW HOUSE.

The spacious buildings which the Society now occupies in Nassau-st., N. Y., have been from time to time enlarged and elevated, but are no longer adequate to the increased demands. For several years, the necessity of a removal has been foreseen, and some insipient steps towards it were taken. The failure of these measures seems to have been providential; for no location so favorable could have been selected at any former period, as that which the Society were enabled to secure in January of last year. It was a vacant plot of ground lying between Eighth and Ninth streets, and Third and Fourth Avenues, containing about $\frac{3}{4}$ of an acre, with a circumference of over seven hundred feet. As the structure stands by itself, on an open square, it has every facility of air and light, with security against smoke, dust, or vapor from any adjoining buildings. No situation in the city could have ensured these important advantages more effectually.

The noble edifice erected on this spot is admirably adapted to the purposes for which it is designed, and reflects great credit on the Board of Managers, and especially on the gentlemen of the Building Committee, while it does honor to the Society for whose use it is intended. Without being in any way extravagant in architectural embellishment, it commands attention by its magnitude, its admirable proportions, and its chaste, neat, and artistic finish. The building is nearly a triangle, with unequal sides.

"The front on Fourth avenue is 198 feet 8 inches, on Astor-place, 202 feet 10 inches, on Third avenue, 96 feet 11 inches, and on Ninth-street, 232 feet 6 inches, and 50 feet in depth, having a large area in the centre.

"The cellars are 8 feet 6 inches high.

First story	12	"	0	"
Second story	13	"	0	"
Third story	11	"	0	"
Fourth story	10	"	4	"
Fifth story	10	"	0	"
Sixth story	9	"	4	"

All in the clear,
between floors
and ceilings.

THE NEW PRINTING ES

The fronts on Fourth and Astor-places, each. The two ends, and the front, and also extend above the section to the front on the street. The principal entrance is on the street, with Corinthian capitals, moulded pedestals, and semicircular pediment. The whole of the building is surmounted by a cornice. The centre section on Fourth street and Astor-place will be the Depository and Library.

There will be four printing offices, and also extend above the section to the front on the street. The principal entrance is on the street, with Corinthian capitals, moulded pedestals, and semicircular pediment. The whole of the building is surmounted by a cornice. The centre section on Fourth street and Astor-place will be the Depository and Library.

A portion of the first story will be the Depository and Library. The Managers' Room is on the second story, and is thirty feet wide by thirty feet high. The room will be the Depository and Library.

The boilers are to be placed on the fifth and sixth stories, on the street, by forty-one feet long, by forty-one feet high, in the direction of Messrs. H. and J. The room will be the Depository and Library.

The utmost care has been taken to prevent fire. The whole is divided into compartments by strong brick walls.



DEPOSITORY OF THE AMERICAN BIBLE SOCIETY, NEW YORK.

are divided into five sections projection of twelve inches in ions; and there is also a cen- projection of twelve inches. decorated with four round col- s, resting upon panelled and aced between the columns to d with a heavy cornice, and

Philadelphia stretchers, and l trusses, blocks, panels, &c. he centre sections on Ninth- s.

building, besides others for

ies are arranged to be let for m.

nd story, on Fourth Avenue, y fireproof, and lighted by a Immediately underneath will proof.

, or yard, so as not to expose e Press Room will occupy the be one hundred and nineteen ment will be arranged under ablishment has been so plan- h-street, it will proceed regu- until it arrives in books in the from one story to another.

building against exposure to ections, separated from each

"Great attention" has also been paid to the heating and ventilation. The building will be warmed throughout with steam from the boilers in the inner area, in such a manner that it is believed safety, comfort, health, and econo- my are alike provided for; while, as before mentioned, from its isolated position and ample centre court, it will enjoy every advantage attainable, of a free cir- culation of air, so important to the health and comfort of the operative. Of these there are now about three hundred, many of them respectable and wor- thy, though dependant females, engaged in the several departments; and this number no doubt before long will be very considerably increased.

This spacious and commanding edifice is a noble monument to the judg- ment and capacity of the Board of Management, as well as to the liberality of the good citizens of New York. The expense is provided for partly by the sale of the property in Nassau street, and partly by special donations; so that nothing will be taken for the new building from the receipts of the Society for its regular business—the printing and circulation of the Holy Scriptures.

The increase in the business of the Society has been great and rapid. In the first year of its existence, it issued but 6,410 volumes; in the tenth year, 67,134; in the twentieth year, 221,694; in the thirtieth year, 483,873; and last year, the thirty-sixth of its operations, 666,015. The current year thus far exceeds any former year at the same period. In one single month were issued over 83,000 volumes, and in another over 82,000, being a considerably larger issue in a single month than the entire issues of any single year for the first twelve years after the Society's organization.

We have but another remark to make upon the new building. Immediately over the principal entrance on Tenth Avenue, the spectator will see, carved in brown stone, a draped female figure, pointing with one hand upward, and with the other to the pages of an open volume. The figure symbolizes religion, daughter of Heaven, pointing with one hand to the realms of the blessed, and with the other to an open Bible—the only chart and guide to immortality—apt emblem of the building which it adorns with its consecrated character and purposes.

A Newspaper Looks at a Bibleman

By the Reverend Charles W. Turner, Ph.D., Secretary, Brazil Agency

In the early spring of this year there appeared in the "Diario de Pernambuco" published in Recife, the capital of the state of Pernambuco in Brazil, a feature article on the work of the American Bible Society. The cameraman of the paper had been studying the methods used by our faithful colporteur, Sr. Adolpho Pessôa, as he plied his trade in the market places of Recife. The article was accompanied by a picture, which, we regret, cannot be reproduced here, but whose heading read "Gospel Propagandists Make Their Propaganda among the People." We are indebted to Dr. Turner for the following free translation of the article, which is valuable because it gives some of the details of the colporteur's evangelistic approach as well as the impression made by him upon a newspaperman.

"AT the fairs and market places one invariably sees a seller of Bibles. These men go about everywhere distributing booklets containing one of the Gospels, at the price of 100 reis, which does not so much as pay for the covers.

"The number of men engaged in this work is very limited, and they stand in the market places alongside other men who sell small objects. But their speech is different, and the group around them is also very different. They do not burst into uncontrolled laughter, as do those who witness senseless tricks played by a neighboring snake charmer. They are interested in spiritual teachings. They look at the Bible seller's books and admire the various covers. Most of the onlookers purchase the smallest volumes, because they cost no more than 100 reis. They pay and take their booklet which contains the Gospel of St. Matthew or of St. Mark.

"Yesterday our cameraman saw Sr. Adolpho Pessôa with his small stand filled with books. He was preaching the Word of the Son of Man to those who were coming in and going out of the market with their baskets of produce. The man was surrounded by listeners, and our reporter joined the group. As he looked around, he noted that some one in the midst of the group nodded his head approvingly and smiled at the argumentation which was brought to bear against the speaker's religious opponents.

The seller, continuing, took out of his pocket a book and read a text, after which he commented on the passage. The book looked as though it had been very much used, and was freely pencil marked. The Bible seller displayed amazing familiarity with it by rapidly finding one verse or another in support of his statements.

"At this point the Bible seller stopped in his discourse and attempted to sell. 'Why do you not buy this booklet now? It costs only 100 reis.' The person addressed hesitates. Then the Bible seller speaks again, addressing everybody. 'You all know that men are imperfect, and that out of imperfection perfection can never come.' And in this manner he continues indefinitely, endeavoring to distribute his volumes.

"The Bible seller told our reporter that he was employed by the American Bible Society, and that his stock of Scriptures came either direct from the United States or from the Agency at Rio de Janeiro. He complained of the persecution he had from time to time undergone in the cities of the interior. 'Some-time ago,' he continued, 'they tore my Scripture bag and its contents to pieces in Pesqueira. And there are places in the distant rural sections where it is dangerous for me even to appear. In these parts the followers of the Word are very few; but nevertheless they are steadfast, because. . . .' And the bookseller cited a Biblical quotation."

"Understandest Thou What Thou Readest"

MOST Bible lovers would find it difficult to pass even a simple examination on the contents or the principal teachings of the various books of the Bible. Its treasury of riches is vast. To make them one's own requires hard and continuous exploration and study. To read the Bible through is profitable always; but a single reading does not make one a proficient scholar. Many plans for reading and study of the Scriptures have been suggested, developed, and followed with varying degrees of success. During the past year Bible

study has been greatly stimulated on the west coast by what is known as the "Bible Mastery Month Plan." Initiated by the Seattle Presbytery four years ago, the method has since been indorsed by several denominations, with the result that it has spread from border to border along the whole length of the Pacific coast. Inquiries concerning the plan have come from all parts of the nation.

The Bible mastery month plan is very simple and follows the psychological principle of the great advertiser who repeats from the page of

the magazine, from the billboard along the highway, and over the air the same phraseology in commending his wares until his claim is fairly ringing in the public's ears. Similarly, the Bible mastery plan calls upon Scripture lovers to concentrate for a month on one book of the Bible by reading it thoughtfully at least once every day for the entire period. This is recommended not only for individuals, but churches and groups within churches may unite in the program with sermons and prayer meeting themes based upon the chosen book throughout the month. During October 1935 the Book of Philippians was chosen for "mastery." The Scripture portion contain-

ing Philippians was circulated by the Society's Pacific Agency in unusually large numbers.

In the city of Seattle the interest developed into a memorizing contest. Three persons in that city, representing various age groups, tied for first honors in memorizing the entire book.

One layman wrote, "I confess that Bible reading has not been the satisfactory accom-

plishment desired. . . . Now, however, I have faithfully tried the Bible mastery plan, and I do not know when I have been so benefited. This daily reading has given me the joy and uplift that I have so wanted in my Bible readings."

In the San Quentin prison at San Francisco, there is a Federated Protestant church of over

a thousand members. During last October fifty members of this church read the Book of Philippians every day. The grant of a special pulpit Bible, and its dedication, was one of the high occasions at San Quentin during the year. The special dedicatory service was most worshipfully carried out by inmates and the director of religious activi-

ties, with the Bible Society Secretary as the speaker. A portion of the December report to the warden by the prison director of religious activities reads: "The Bible is the most extensively and intensively read book in the prison. It is really surprising to me at times how many men in the prison find consolation and spiritual help from reading the Bible."



CHURCH OFFICERS OF THE SAN QUENTIN PRISON
FEDERATED PROTESTANT CHURCH

The Editors Are Curious

There are two questions which have simmered for some time in our secretarial minds and at last have boiled over into print—

1. *What do you do with your copy of the RECORD when you have read it? Do you lend it to a neighbor? Do you circulate it in a missionary circle or Sunday-school class? Do you read to your guests from its interesting pages? Do you show it to your pastor? Or do you let it lie hidden away under larger magazines until house cleaning time, and then destroy it? Did you ever think of giving your copies to the needy people of some mission, almshouse, hospital ward, or jail? Or did you ever think of using it as a means of securing new members for the Bible Society in your neighborhood or among your friends?*

2. *How do you like your BIBLE SOCIETY RECORD? Have you any suggestions to make to the Editors? Would you prefer more short articles or more long ones? Would you enjoy more pictures or fewer? Is there something we are not doing at all that you would like to have us try? Have you any suggestions for the arranging of the material? Any suggestions for the cover? There are many improvements we should like to make which would carry us beyond our budget limitations. But there are many others which the united study of Editors and readers alike might effect with no added expense.*

Write us at your convenience in care of the Editorial Secretary.

“Let Down Your Net”

By Rev. Karl E. Aurell, Secretary, Japan Agency

In varying circumstances and in divers ways the gospel reaches men. This little narrative from the pen of the Secretary of the Japan Agency tells how earnest preaching and a uniquely discovered portion of Scripture led one person into the life which the Bible commends.

POSSIBLY more than thirty years ago, somebody—was he a Bible Society worker, or a foreign missionary, or a Japanese Christian layman, no one knows; but one thing is evident, he was a man who loved to spread the Christian Scriptures—made it his business to place a copy in all the houses of the town of Komatsu in the Japanese prefecture of Ishikawa. It was probably the first time such a thing had happened, and the people gladly received the books and put them up for safe-keeping on the god-shelves. Presently, a Buddhist priest made his round to chant prayers, which, as a rule, is performed facing the house gods. Having ended the chanting at one of the houses, his attention was drawn to a fresh-looking book on the shelf, and it was taken down for examination. Printed matter was scarce those days, especially in interior places; so he was curious to know what this book was about. To his astonishment it was discovered to be a part of the Scriptures of the much-disliked Christian religion. And here it was on the god-shelf! The more he thought about it, the more he became perturbed. Finally, he decided to make another round in the town to see if that book had been placed in other houses. To his amazement they were found in all of them. He told the people that the books were dangerous and must be destroyed, and in his excitement he gathered all that could be found and threw them into an old boxlike case and tied it up with straw rope. He took the case out on a boat and rowed to the deepest part of the lake near the town, and sank it out of sight, believing everlasting destruction of the books had been achieved.

Shortly after all this had taken place, a Salvation Army worker was led to start gospel work in that town. The whole prefecture being rigidly Buddhistic, and knowing no house would be available, he started open-air preaching on the main thoroughfare sheltered by a high wall on one side. Every evening, in all sorts of weather, he persistently carried on. At first, people stopped from curiosity to look the speaker over and listen to his speeches. Presently it dawned upon them that he was introducing Christianity, against which they were strongly prejudiced. After a few days they began to ridicule, oppose, and persecute. He was stoned, and all kinds of debris were often flung at him; but nothing stopped him

from carrying on the work he believed God wanted done.

In the meantime, the gospel light broke into the heart of a certain young man, who, at first, listened to God's servant in the open, but later, from fear of being molested if discovered to be interested, listened secretly from his home, which was located almost opposite the open-air meeting place. He was both farmer and fisherman, in common with most of the people of that town, and thus labored in the field during daylight hours and went fishing in the lake after supper.

One night he caught no fish, no matter how carefully he let the net down in the lake. It became very late; he said to himself: “Just once more. Then I will quit.” To his joy the net then seemed to catch something. Slowly lifting and examining it, he found, not fish, but two books. “What a strange catch,” he thought. The books, having been water-soaked, were in a condition that baffled handling; but he took them home and, by exercising very slow drying, was able to remove the outside cover and leaves. He found they contained the story of Jesus of which his preacher friend so faithfully had spoken. Upon closer inspection it was discovered that one copy was called the Gospel of Luke, which assuredly must be a part of the Christian's book. Till that day, apparently, he had not possessed any part of the Scriptures. He marveled beyond words to tell at the strange way by which this copy came into his hands; and it is easy to imagine that he spent the remaining part of that night drying and smoothing out each leaf with utmost caution so as to be able to read them.

The young man presently accepted the Christian faith and came out into the open in the town as a staunch witness for Christ. The people, however, continued, not only to be unapproachable, but set on keeping Christianity out of their community. After four years of violent persecution and severe sufferings for the testimony of the gospel he died, practically, a martyr's death. The results as yet of his unexcelled faithfulness to the Lord Jesus are not known, but who can doubt the nobility of such a sacrificial life.

Such are the strange ways of God and the folly of resisting him and the redeeming power of his gospel.

Notes and Comments



JUST over the line into Georgia where that state and the Carolinas and Tennessee cluster together, lies this most remarkable farm school where the people of that mountain region are given a Christian education that deals directly with the challenging economic conditions that have kept them and their ancestors too long in pitiful poverty. Practically every student graduated during the past twenty-five years at Rabun Gap is living today and is a self-supporting, self-respecting Christian citizen. At the Commencement season this year the fifty-four graduates were each presented with a Bible furnished from our Atlanta Depository. Vice President John Knox Coit, in acknowledging the gift, writes: "In these lean days, when we are doing everything we can to keep doors of opportunity open for young people from isolated rural and mountain homes, we appreciate every bit of help for our students."

Two observations emerge: What help is there comparable to the Bible for anyone preparing for life in America today? and where could fifty-four Bibles be placed with more expectation of profitable use?

• • •

THERE has recently come to the Library a tiny, blue-covered booklet entitled "Mr. Wilder's Maxims." In it is printed a letter written in 1857 by Mr. Wilder to his grandsons when, having reached the age of seventy-seven, he wished to "submit for your consideration and adoption the following rules and maxims, the truth and practical knowledge of which I have acquired from the Sacred Bible, and by dear-bought experience." The seventy-seventh of these bits of advice is, "Let the Bible be your textbook for everything relating to the life that now is, as well as that which is to come." Mr. S. V. S. Wilder was a member of the Board of Managers of the Bible Society from 1831 to 1843, and during an earlier residence in Paris had taken an important part in the formation of the Protestant Bible Society of Paris and had been associated with the American Bible Society's assistance in Scripture distribution there. The little book was sent us by Mrs. H. E. Buffum, of South Vernon, Mass., the widow of a grandnephew of Mr. Wilder.

PASTOR PAUL PENZOTTI, our faithful agent in Buenos Aires, is the son of a Bible pioneer in South America. In a recent "Bible Day" address at the Seventh-day Adventist temple at Buenos Aires, he related some of his father's bitter experiences in the days when persecution, stonings, mockings, and imprisonment were the lot of the Bibleman in South America. By contrast he congratulated the Adventists on their present active staff of colporteurs, the largest of any denomination in South America, who, with comparative freedom, are bringing strength and growth to their church by going from door to door with the Bible, explaining it and preaching from it.

THE work of Bible translation goes steadily forward. The British and Foreign Bible Society, in its annual statement just issued, reports thirteen new versions added to the society's list of languages, which now stands at 705. Of the new versions of 1935-36 eleven were for peoples of Africa, one for Europe, and one for Oceania.

IN the archives of the Württemberg Bible Institute, Germany, is a small New Testament left by the will of the Baltic pastor, the Reverend D. Oskar Schabert. On the top right-hand corner of the title page can be seen the stamp of the five-pointed Soviet star, with the Lettish inscription: "Proletarians of all countries, unite; Lettish Advisory Republic, Government Prison at Riga."

This stamp was put on the little book when, during the revolutionary year 1919, Pastor Schabert had to go to prison along with many other pastors and church members. The small New Testament was found, as he writes, at one of the shameful inspections. Dr. Schabert was willing to release everything, with the exception of this book. After a bitter struggle, it was finally thrown at him with these words: "Take that trash!" However, Dr. Schabert insisted that the book be provided with the stamp of the prison, so that it could not again be taken away from him by the guards. Thus it came about that the Bolshevik stamp was placed in a New Testament, not only on the title page, but also on several other pages.—*Evangelischer Pressedienst.*

IN the Cincinnati Public Library is being displayed a German pulpit Bible printed in 1716 in Nuremberg by Johann Andreas. This Bible has been in active service for 220 years, partly in the old country and since 1845 in the Zion Evangelical Church of Cincinnati. Reverence expressed in careful handling has protected this old book, whose preservation, according to the library authorities, is most remarkable—the original vellum binding, both metal clasps, and every leaf being intact.

GENERAL CHANG CHIH-KIANG is a loyal friend of the Bible in his great land of China. He was the speaker at the annual rally of the East China Bible Society this spring, where he spoke with enthusiasm of the place of the Bible in personal, family, and national progress. Nearly eight hundred people crowded the Allen Memorial Church, Shanghai, to hear his address.

BIBLE SOCIETY RECORD

EDITORS*The Secretaries*

NEW YORK, SEPTEMBER 1936

AMERICAN BIBLE SOCIETY

INSTITUTED 1816

Bible House, Park Ave. and 57th St., New York

JULY MEETING OF THE BOARD

THE third stated meeting of the Board of Managers of the American Bible Society in its one hundred and twenty-first year was held at the Bible House, Astor Place, New York, on Thursday, July 2, 1936, President John T. Manson in the chair.

Devotional exercises were conducted by General Secretary North.

The minutes of the second stated meeting of the Board were approved.

The minutes of the standing committees were approved, their recommendations being adopted.

The following memorial minute was adopted by a rising vote:

J. P. Wragg

The Board of Managers of the American Bible Society records with deep regret the death on June 12 of the Reverend John P. Wragg, D.D., Secretary Emeritus of the Agency among the Colored People in the United States, of which he was the first Secretary at its inauguration as the first of the Home Agencies in 1901. Dr. Wragg's twenty-eight years as Secretary of the Agency, and seven years as Secretary Emeritus, were marked by a never-failing and always sacrificial devotion to the work of the Society, an observant and

penetrating wisdom, firmness of character, and a loyal, tender regard for all of his associates. No one could know him even slightly without being aware of the depth and clarity of his faith in his Lord.

Under his hand the Agency grew from the smallest and most difficult of beginnings until it was divided into five subdivisions, each under a Secretary directed by Dr. Wragg. It was his judgment and desire that brought about the present direct relationship of these subdivisions (now four) to the Society's headquarters.

Dr. and Mrs. Wragg held so important the distribution of the Scriptures, and the share which the Negro race should have in promoting it, that, upon his retirement, they established with the Bible Society a fund, the income of which, subject to their life interest, should assist in carrying forward this work. At the request of Dr. Wragg, this gift brought to the Agency the memorial title of the William Ingraham Haven Agency, in honor of the late Reverend Dr. William Ingraham Haven, General Secretary of the Society, whose father, Bishop Gilbert Haven, is still remembered as a great friend and champion of the Negro people in the South during the years following the Civil War.

In all of his service, Mrs. Wragg, who survives him, has been a devoted companion and fellow-worker, and to her the Board extends its warm sympathy.

Bishop Herbert Welch, of the Methodist Episcopal Church, was nominated as a Life Member of the Society.

Treasurer Darlington reported that Mr. Jassa Salganik, who had painted several of the portraits in the Board Room, had offered to renovate all the portraits at no expense to the Society. The offer was accepted with thanks.

As this was the last meeting of the Board to be held in the old Bible House, various members spoke reminiscently of experiences connected with the life of the Society.

The meeting was adjourned with prayer.

CASH STATEMENT FOR JUNE AND JULY 1936

CASH RECEIPTS

	June 1936	July 1936
Balance first of month	\$7,252 98	\$14,268 85
From Home Districts and Divisions	1,216 90	5,543 67
From Foreign Agencies		
Gifts from Churches	9,027 61	5,758 76
Gifts from Individuals	6,316 06	5,332 48
Gifts from Auxiliaries	350 72	200 00
Gifts for the Blind	522 49	198 55
Returns from Scriptures Donated	3 00	751 00
Legacies	4,214 93	3,900 35
Bible House Rentals	5,289 70	4,960 46
Annuity Gifts	23,400 00	33,916 99
Income from Trust Funds	2,673 14	1,202 50
Income from Available Investments	3,803 79	15 00
Income from Annuity Investments	32,979 36	399 24
Income—Rev. and Mrs. J. P. Wragg Fund Investments	575 63	48 33
Pension Fund Income	4,018 88	
Legacy Equalization Fund Income	7,841 75	272 62
BIBLE SOCIETY RECORD	1 30	
Sales to Auxiliary Bible Societies	1,501 54	2,212 16
Sales to the Trade	71 89	75 42
Special Trust Funds—Income and Payments	150 00	326 53
Manufacturing Credits	5,362 88	
Funds for Transmission		112 50
Annuity Gifts Invested, Principal	1,659 21	29 30
Rebecca H. Barker Fund Subject to Life Interest	324 16	12,000 00
United States Trust Co., Principal	75,000 00	51,744 69
400th Anniversary of the Bible	18 41	146 79
Diffusion of Information	74 11	33 15
Burr Legacy Fund, Income	424 49	
Alden Legacy Fund, Income	10 21	
Ogg Legacy Fund, Income	168 38	
Blind Fund	2 55	
Walker, Mary C. Fund, Income	500 00	
Trust Funds Permanent General Purpose		537 54
Church Budgets Costs, Refund		85 30
Available Investments		10 00
Reserve Fund Created by the Board, General Purpose		4,200 00
Sundries	1 50	53 00
Total	\$194,757 57	\$148,335 18

CASH DISBURSEMENTS

	June 1936	July 1936
General Salaries and Expenses	\$4,851 48	\$3,656 25
Treasurer's Office—Salaries and Expenses	1,031 18	2,694 33
Appeals	1,560 10	548 44
Diffusion of Information	1,849 28	1,949 20
Annuity Payments and Expenses	40,467 45	31,332 20
BIBLE SOCIETY RECORD	112 18	111 90
Church Budget Costs	70 75	229 11
Legacy Expenses	50 00	78 00
Library	105 70	135 50
Pensions Paid	1,924 99	1,497 49
Plates of New Versions	972 95	10 00
Blind Fund Expenses	95 00	118 75
Bible House Expenses	3,809 60	3,756 64
Home Districts Appropriations	9,530 69	9,885 83
Foreign Agency Appropriations	7,609 94	10,269 63
Scriptures Purchased	8,976 44	950 86
Miscellaneous Home Appropriations	825 75	519 79
Miscellaneous Foreign Appropriations	5 35	534 88
Cash Transferred to Publication Department	20,000 00	
Legacy Equalization Fund	55 28	
Trust Funds Payable to Beneficiaries	200 41	283 76
Available Investments	127 05	396 27
Annuity Account Invested—Principal	18,005 68	16,609 72
Funds Received for Transmission	82 30	883 31
Gifts Returned	5 00	
Translation and Revision	228 70	207 50
Insurance Paid in Advance	145 75	369 77
Field Depository Expenses	2,072 06	2,072 06
Trust Funds Invested	426 50	16,496 34
Real Estate Investment	15,830 87	22,993 29
400th Anniversary of the Bible	135 02	
News Releases	250 00	
J. P. and J. E. Wragg Fund Invested	409 10	809 10
Trust Funds Invested	38,403 60	
Huston Legacy Fund	262 57	
Trust Funds Payments		211 53
Scriptures granted		300 00
Balance end of month	14,268 85	18,423 73
Total	\$194,757 57	\$148,335 18

PUBLICATION DEPARTMENT CASH STATEMENT

CASH RECEIPTS

	June 1936	July 1936
Balance first of month	\$17,646 51	\$8,307 82
Total Receipts	32,045 47	12,244 66
	\$49,691 98	\$20,552 48

CASH DISBURSEMENTS

	June 1936	July 1936
Total Disbursements	\$41,384 16	\$15,733 20
Balance end of month	8,307 82	4,819 28
	\$49,691 98	\$20,552 48
Cash Balance Publication and Administration Departments	\$22,576 67	\$38,976 21



*Not a worry
in the world*



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For nearly ninety years the American Bible Society, through its annuity plan, has released many hundreds of people from financial anxiety. Twice a year generous payments are made promptly on these annuity agreements, which may be secured in sums ranging from one hundred dollars upwards.

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